

Zera Shimshon

by Rabbi Shimshon Chaim Nachmani zt"l

Published Mantua 1778*

Chapter XXXVI: Beha'alotecha (Num. 8:1–12:16)

Essay 6. One who is humble will merit resurrection

"וְהָאִישׁ מִשֵּׁה עֲנָו מְאֹד" וכו'. קִשָּׁה מָה עֲנָו זֶה לְכָאן, אִם לְמַדְנֵי שְׂמִשָּׁה לֹא הָשִׁיב כְּלוּם לְאַהֲרֹן וּמִרְיָם לְפִי שֶׁהִנֵּה עֲנָו וְסִבְלָן, הֲלֹא לְזֶה אֵין צָרִיף שִׁיְהִינָה "עֲנָו מְאֹד מִכָּל הָאָדָם", שֶׁהָרִי אֶף שָׂאָר הָעֲנָוִים עוֹשִׂים כֵּן שְׂשׁוּמְעִים חֲרַפְתָּם וְאֵינָם מְשִׁיבִין.

“Miriam and Aaron spoke against Moses because of the Cushite woman he had taken [as a wife]: He took a Cushite woman! They said, ‘Has the L-rd spoken only through Moses? Hasn’t He also spoken through us?’ And the L-rd heard [this]. **Now the man Moses was very humble, more than any person who is upon the face of the earth.**”¹

It is difficult [to understand] what relevance this reference to Moses’ humility has here. If it is to teach us that Moses did not respond at all to Aaron and Miriam because he was humble and forbearing, this does not require him to be “very humble, more than any person,” for even other humble people act likewise: they hear their disgrace and do not respond.²

וְנִשׁ לֹמֵר שֶׁבְּלֹא זֶה יֵשׁ לְהַקְשׁוֹת עַל אַהֲרֹן וּמִרְיָם דְּאִיף מִיֵּלֵא לִיבָם לֹמֵר לְמִשָּׁה "הֲרִק אֶדְ-בְּמִשָּׁה דְּבָר ה' הֲלֹא גַם-בְּנֵי דְבָר", וְהֵלֵא מִשָּׁה זָכָה לְעֵלוֹת לְרַקִּיעַ מָה שְׂלֵא זָכוּ הֵם. וְצָרִיף לֹמֵר שֶׁהֵם הָיוּ סְבוּרִים שְׂמָה שְׂזָכָה לְעֵלוֹת לְשָׁמַיִם לֹא הִנֵּה בְּשִׁבִיל זָכוּת עֲצָמוּ אֲלֵא בְּשִׁבִיל זָכוּת יִשְׂרָאֵל שֶׁהִנֵּה שְׂלִיחַ שְׂלֵהֵם. וְאֵין הָכִי נְמִי שְׂאֶף נְבִיא אַחַר שֶׁהִנֵּה שִׁילוּחָן שֶׁל יִשְׂרָאֵל הִנֵּה יְכוּל לְעֵלוֹת לְשָׁמַיִם. כְּדָאֲמַרֵּינָן בְּפֶרֶק ה' דְּבִרְכוֹת "לְדָ-רַד". מֵאִי "לְדָ-רַד"? אָמַר לוֹ הַקַּב"ה לְמִשָּׁה כְּלוּם נְתַתִּי לָךְ גְּדוּלָה אֲלֵא בְּשִׁבִיל יִשְׂרָאֵל. עֲכָשׁוּ שִׁיִּשְׂרָאֵל חֲטָאוּ, לָמָּה לָךְ גְּדוּלָה ע"כ.

It can be said that without this verse, one could ask how the hearts of Aaron and Miriam could lead them to say about Moses, “Has the L-rd spoken only through Moses? Hasn’t He also spoken through us,” for didn’t Moses merit to ascend to Heaven, something that they had not merited. It needs to be said that they were of the opinion that the fact he merited to ascend to Heaven was not because of personal merit, but rather because of the merit of Israel, as he was their agent. Indeed, it is so that even another prophet who was an agent of Israel would have been able to ascend to Heaven. This is as it is brought in chapter

* English translation: Copyright © 2025 by Charles S. Stein. Additional essays available at <https://zstorah.com>

¹ Num. 12:1–3.

² Yoma 23a.

5 of tractate Berachot (33a), regarding the verse, “the L-rd spoke to Moses, ‘Go down, for your people, whom you brought out of the land of Egypt, have acted basely.’ ”³ “What is [meant by] ‘Go down’? The Holy One, Blessed be He, said to Moses: ‘I only gave you greatness because of Israel? Now that Israel has sinned, why do you need greatness?’ ”

ומשום הכי מילא ליבם לומר למשה "הרבך אף-במשה" וכו', ולכן בא הכתוב להורות לנו שאינו כה, אלא שמשה זכה בזכות עצמו לעלות לרקיע מפני שהיה ענו מאד יותר מכל האדם. ומשעם זה זכה להיות שליח בין ישראל למקום, הא אחר שאינו כל כך ענו לא היה יכול להיות שליח כמוהו, כדאמרינו בסוטה פרק קמא חד אמר: אפי את דפא, וחד אמר: אתי דפא.

Because of this, their hearts led them to say about Moses, “Has the L-rd spoken only through Moses?” Therefore, Scripture comes to teach us that this is not so; rather, that Moses merited by his own merit to ascend to Heaven, because he “was very humble, more than any person who is upon the face of the earth.” For this reason, he merited to be the agent between Israel and the Omnipresent, for another who was not so humble would not have been able to be an agent like him. As it is said in the first chapter of tractate Sotah regarding the verse, “For thus says the High and Lofty One that inhabits eternity, whose name is Holy: I dwell in the high and holy place, also with him that is of a contrite and humble spirit . . .”⁴:

Rav Huna and Rav Chisda [disagreed about this verse]. **One says** [that it means]: **I am** [with] **the contrite** [and humble person]. [I.e., G-d, descends to be with such a person.] **And one says** [that it means]: **With Me is the contrite** [and humble person]. [I.e., G-d elevates such a person.]

- Sotah 5a

והטעם שלקו אהרן ומרים בצרעת, לפי שהשדו למשה שיעשה זה משום גסות הרוח ואמרינו בערכין דנגעים באים על גסות הרוח, משום הכי לקו בנגעים מדה כנגד מדה. ומה שקתוב "מכל האדם אשר על-פני האדמה", לפי ששם "אדם" מורה על חונק הגאונה קשה כאדמה, ומצד אחר רומז אל הענוה והשפלות כמו האדמה שהכל דשים בה. ומשום הכי אמר שהיה ענו יותר מכל האדם הידוע אשר על פני האדמה, שמה שהכל דשים הוא על פני האדמה ומי שהיא מתגאה הוא דומה לקושי גוף האדמה.

The reason Aaron and Miriam were struck with leprosy is that they suspected Moses of acting out of arrogance, and it is said in tractate Arakhin (16a) that afflictions come because of arrogance. Therefore, they were afflicted with leprosy, as measure-for-measure punishment for having wrongly suspected Moses of arrogance.

Regarding what is written, “more than any person [אדם] [adam] who is upon the face of the earth [אדמה] [adama],” one way of looking at the verse is that it is because the name “person” teaches of the strength of the characteristic of arrogance, which is hard like the

³ Ex. 32:7.

⁴ Isaiah 57:15.

“earth.” But another way of looking at it, is that [the name “person”] hints at humility and lowliness, like the “earth” that everyone tramples upon.

Therefore, it says that [Moses] was more humble than any person known to be upon the face of the earth, because what is trampled is “upon the face of the earth.” In contrast, one who exalts himself is compared to the hardness of the earth.

I.e., we know that the first man, Adam, which is a general term for “man,” is related to the word for “earth,” as “the L-rd G-d formed the man [*adam*] of dust from the earth [*adama*], blowing into his nostrils the breath of life: the man [*adam*] became a living being.”⁵ Numbers 12:3 is thus also being interpreted to give meaning to the appearance of both the words *adam* and *adama* in the same verse.

ובנה יבואר הכתוב "ושמרתם את חקתי ואת משפטי אשר יעשה אתם האדם וחי בהם אני ה' ", דגרסינו בסוטה כל אדם שיש בו גסות הרוח כאילו בא על כל העריות כולם וכו'. ורבי יוחנן דידיה אמר כאילו כופר בעקר וכו'. ואין עפרו ננער. ועוד שם בסמוך אין תפלתו של אדם נשמעת אלא אם כן משים עצמו כבשר. אמר ר' ירמיה אדם לא פתיב ביה "ונרפא". כשר פתיב ביה "ונרפא". ופרש רש"י מי שהוא קשה כאדמה אין רפואה למכותיו אבל מי שהוא רך וענו כבשר יתרפא מהר עכ"ל.

With this, the verse, “You shall keep My laws and My rules, which if a man do, he will live; I am the L-rd”⁶ can be explained. For we read in tractate Sotah: “Any person who has arrogance, it is as if he had relations with all those who are forbidden [to him].”⁷ “Rabbi Yochanan said of his own [statement regarding one who has arrogance that it is] as he has denied the fundamentals [of faith].”⁸ Also, Rabbi Elazar said that “his dust will not be stirred [at the resurrection of the dead].”⁹ Also there in the adjoining section, Chizkiya said, “The prayers of a person are heard only if he casts himself to be like flesh [by being free of arrogance].”¹⁰

Rabbi Zeira said: [Concerning *tzara'at* of] a person, [such as in Lev. 13:9, “when a person has a scaly affection,”] **it is not written regarding it, “and it is healed.”** [But concerning *tzara'at* of] **the flesh, it is written regarding it, in Lev. 13:18, “When an inflammation appears on the flesh of one’s body and it heals.”**

- Sotah 5a

Rashi explained: “[Regarding] one who is hard like the earth, there is no healing for his afflictions. But [regarding] one who is soft and humble like flesh, he will be healed quickly.”

⁵ Gen. 2:7.

⁶ Lev. 18:5.

⁷ Sotah 4b.

⁸ Ibid.

⁹ Sotah 5a.

¹⁰ Ibid.

ואף על פי שפרש רש"י ששם אדם רומז אל חוזק הגאונה קשה באדמה, מפל מקום האמת הוא ששם אדם רמז גם כן מצד אחר אל הענוה והשפלות כמו האדמה שהפל דשים עליו כנ"ל. והפסוק בא ללמדנו שמי שיהיה ענו לא יבא על העריות ויחיה לתחיית המתים ולא יהיה כופר בעיקר, ולכן אמר "אשר יעשה אתם האדם", כלומר שמרו מצות העריות אשר ישמור אותם האדם הידוע שהוא ענו לא מי שהוא חזק באדמה. ובשביל זה "נחי בהם" דהיינו עפרו ננער ויכיר כי אני ה'. ומקלל הן אתה שומע לאו, שאם יהיה בו גסות הרוח יפשל בעריות ואין עפרו ננער ויכפור חס ושלום בעקר.

Even though Rashi explains that the term “person” alludes to the strength of arrogance, hard like the “earth,” nonetheless the truth is that the term “person” also hints, from another angle, to humility and lowliness, like the earth that everyone tramples upon, as mentioned above.

The verse comes to teach us that one who is humble won't have forbidden relations, and will come alive at the resurrection of the dead, and will not be a denier of the fundamentals of faith. Therefore it says, “which if a man do, he will live,” as if to say, keep the commandment regarding forbidden relations, which will be kept by the person known to be humble, not one who is hard like the earth.

Because of this, the verse says, “and live by them,” meaning his dust will be stirred for resurrection, and he will recognize that “I am the L-rd.” From the positive case, you understand the negative case: that if he has arrogance, he will stumble in forbidden relationships, his dust will not be stirred for the resurrection, and he will, Heaven forbid, become a denier of the fundamentals of the faith.

ועל דרך זה יבואר הטעם למה אנו מכפלים פסוק "והיה מדדיחך בחדשו", דקשה על הפסוק "ויצאו וראו" וכו' והלא הכתוב אומר "ורבים מישגי אדמת-עפר יקיצו" וכו'. ואם בן אותם שיהיו "לתרפות לדראון עולם" אף הם יקיצו ולמה אמר "בפגרי האנשים" דמשמע שלא יש להם לחיות אלא יהיו פגרים ו"דראון לכל-בשר", ומהו העונש של "כי תולעם לא תמות".

In this way, we can also explain the reason why have repetition of the verse from the penultimate verse from the Shabbos Rosh Chodesh Haftarah, “And new moon after new moon, and sabbath after sabbath, all flesh will come to bow down before Me, said the L-rd.”¹¹ For the Haftarah, the entirety of the final chapter of Isaiah, chapter 66, is read. The difficulty is on the final verse, “They shall go out and gaze upon the corpses of the people who rebel against Me; their worms will not die, nor their fire be quenched; they will be an abhorrence to all flesh.”¹² The tradition is to end on a positive note, rather than on a negative note, and thus after reading verse 66:24, verse 66:23 is repeated.

Regarding verse 66:24, doesn't Scripture say, “And many of those that sleep in the dust of the earth will awake, some to eternal life, others to reproaches, to everlasting abhorrence?”¹³ If so, regarding those who will be subject “to reproaches, to everlasting abhorrence,” even they will awaken. So why does it say that those who turn to G-d will gaze “upon the corpses of the people” who rebelled against G-d, which means that they won't have life, rather they will

¹¹ Isaiah 66:23.

¹² Isaiah 66:24.

¹³ Dan. 12:2.

be corpses and “an abhorrence to all flesh.” Now we understand why some won't be resurrected: because if one has arrogance, he will stumble in forbidden relationships, and “his dust will not be stirred” for the resurrection.

Also, what is the punishment of “their worms will not die”?

וְנִשׁ לֹא יִשְׁאָלוּ "הַאֲנָשִׁים הַפְּשָׁעִים" הֵם אוֹתָם שֶׁיֵּשׁ לָהֶם גְּסוּת הָרוּחַ, וּמִי שֶׁיֵּשׁ בּוֹ גְּסוּת הָרוּחַ אֶפְיָלוּ שֶׁכִּינָה אֵינָה תְּשׁוּבָה כְּנֶגְדּוֹ, וְזֶהוּ "הַפְּשָׁעִים בֵּי". וְדַיִק קָרָא לֹא לֹא "וְרַבִּים מִיִּשְׂרָאֵל" וְלֹא אָמַר וְכָל יִשְׂרָאֵל "אֲדַמְתֶּם-עֶפְרָיִם יִקְיָצוּ", לְאִפּוֹקֵי גְּסוּת הָרוּחַ. וּמִפְּנֵי שֶׁלֹּא עָשׂוּ עֲצָמָם כְּבֶשֶׂר בְּעֵנְוָה וּבְשִׁפְלוּת בְּשִׁבִיל זֶה "תּוֹלְעֵתָם לֹא תָמוּת", כִּי הִתּוֹלְעֵת אוֹכֵלֵת הַבֶּשֶׂר מְדָה כְּנֶגֶד מְדָה. וּמִשּׁוּם הַכִּי נָמִי "וְהָיוּ דְרָאוֹן לְכָל-בֶּשֶׂר" כְּנֶגֶד מַה שֶׁהִנְהִיגוּ עֲצָמָם בְּשִׁרְרָה וּבְרַבְנוּת.

It can be said can say that “the people who rebel” are those who possess arrogance, and regarding one who has arrogance, even the Shechinah is not significant in his eyes, and he is as one who denies the fundamentals of faith, as discussed previously. This is the meaning of “who rebel against Me.”

The verse is accurate to say, “And many of those who sleep in the dust of the earth will awake,” and does not say “and all who sleep in the dust of the earth will awaken,” in order to exclude those with arrogance. Because they did not make themselves like flesh, so as to act with humility and lowliness, it is for this reason that “their worms will not die,” for the worm consumes flesh, measure-for-measure. Because of this, “they will be an abhorrence to all flesh,” corresponding to how they conducted themselves with dominance and superiority.

וְאַחַר כֵּן כָּפַל לֹא לֹא "וְהָיָה מִדֵּי-חֲדָשׁ" וְכֹי "יָבוֹא כָּל-בֶּשֶׂר" וְכֹי "כְּדַגְרָסִינָן שֶׁם וְאִם חוּזֵר בּוֹ נֶאֱסָף מִן הָעוֹלָם בְּזִמְנוֹ שֶׁנֶּאֱמַר "וְהָמָּו כָּפַל יִקְפָּצוּן", כְּאֲבָרָהֶם יִצְחָק וְיַעֲקֹב דְּכָתִיב בְּהוּ "בְּכָל", "מְכָל", "כָּל". וְאִם הוּא יָבֵא "לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה'".

Afterward, for the Haftorah for Shabbos Rosh Chodesh, [the penultimate verse, 66:23,] is repeated again: “And new moon after new moon, and sabbath after sabbath, all flesh will come to bow down before Me, said the L-rd.” According to the wording there:

But if he repents from [his arrogance], he is gathered [in death] at his proper time . . . , as it is stated: “Yea, they are brought low, they are gathered in as all others.”¹⁴ [I.e., the word “all” in the statement “all flesh will come to bow down before Me means those who repent will be blessed] like Abraham, Isaac, and Jacob, [who were also blessed with the term “all”] as it is written about them [respectively,] “in all,”¹⁵ “of all,”¹⁶ “all.”¹⁷

- Sotah 5a

Even he will come “to bow down before me, said the L-rd.”

¹⁴ Job 24:24.

¹⁵ Gen. 24:1: “And the L-rd had blessed Abraham in all things.”

¹⁶ Gen. 27:33: “Isaac was seized with very violent trembling. ‘Who was it then,’ he demanded, ‘that hunted game and brought it to me? Moreover, I ate of all before you came, and I blessed him; now he must remain blessed!’ ”

¹⁷ Gen. 33:11: Jacob said: “Please accept my present which has been brought to you, for G-d has favored me and I have all.”

ויבדרה זה יבוארו דברי רז"ל בפירוק קמא דמגילה "ביום ההוא יהיה" וכו' "לעטרת צבי" וכו', יכול לכל תלמוד לומר "לשאר עמו" המשים עצמו כשירים "ולרוח משפט ליושב על-המשפט", זה הדן דין אמת לאמתו. "ולגבורה" זה המתגבר על יצרו. "משיבי מלחמה" אלו שנושאים ונותנים במלחמתה של תורה. "שערה" אלו תלמידי חכמים שמשפיעים ומעריכים בבתי כנסיות ובבתי מדרשות ע"כ בגמרא.

In this way will be understood the words of the rabbis, of blessed memory, in the first chapter of tractate Megillah on the verses, "In that day, the L-rd of Hosts will become a crown of beauty and a diadem of glory to the remnant of His people, and a spirit of judgment for the one who sits in judgment and of valor for those who repel attacks at the gate."¹⁸

"In that day, the L-rd of Hosts will become a crown of beauty and a diadem of glory." [One] **might** [have thought that this extends] **to all** [such individuals]. [Therefore,] **the verse states: "To the remnant of His people," to whoever regards himself as a remnant** [i.e., small and unimportant like residue. But whoever holds himself in high esteem will not merit this.]

"And a spirit of judgment"—this is one who brings his [evil] inclination to trial [and forces himself to repent]. **"For the one who sits in judgment"**—this is one who judges an absolutely true judgment. **"And of valor"**—this is one who triumphs over his [evil] inclination. **"For those who repel attacks"**—those that give and take [in their discussion of *halacha*] in the battle of [understanding] the Torah. **"At the gate"**—to the Torah scholars who arrive early and stay late [at the darkened gates] of the synagogues and study halls.

- Megillah 15b

והאי יכול לכל הכי פירושו, יכול לשלכל מי שאינו גם רוח יזקה לזה הכבוד, תלמוד לומר "לשאר עמו" וכו' שאינו זוכה לזה אלא מי שהוא ענו ושפל ביותר שמשים עצמו כשירים. והרמז של הדברים האלה הוא שמי שאינו משים עצמו כשירים אינו יכול לזכות בדברים הללו, ומשום הכי פלגיניהו הכתוב, שבפסוק ראשון לא אמר אלא "לשאר עמו" דהיינו שמשים עצמו כשירים וזה הוא העקר.

The Gemara's statement that "[one] **might** [have thought that this extends] **to all** [such individuals]" is explained: **It's possible that everyone who is not arrogant will merit this honor.** Therefore, to clarify, Scripture says: **"to the remnant of His people," that only one who is very humble and lowly, who makes himself like a remnant, will merit this.**

The hint in these words is that one who does not make himself like a remnant cannot merit these things. Therefore, the Scripture divides them, that in the first verse it only says "to the remnant of His people," that is, to one who makes himself like a remnant, for this is the essence.

¹⁸ Isaiah 28:5–6.

ואחר זה כתב "וילרום משפט" זה הדין דין אמת לאמתו, בנדע ש"אלהים נצב בעדת אל". ובפרק קמא דסוטה אמרינו שמי שישיש בו גסות הרוח הוא דוחה רגלי השכינה שאמר הקב"ה אין אני והוא יכולין לדור בעולם. ואם פן אם לא יהיה ענו לא יהיה דין אמת לאמתו שיהי אין השכינה עמו ולא יכנין אליבא דהלכתא, דשבעה דברים מכוסים מבני אדם וחד מינייהו עומק הדין, ופרש רש"י שהפל טועים בו. והכי נמי בדרך פתיב "וה' עמו" שהלקה פמותו בכל מקום, אבל אם ישים עצמו כשירים אז יכול לדון דין אמת לאמתו.

After this, it is written, “and a spirit of judgment for the one who sits in judgment”—this is one who judges an absolutely true judgment,” as it is known that “G-d stands in the Divine assembly; among the Divine beings He pronounces judgment.”¹⁹ In the first chapter of Sotah (5a), we say that one who has arrogance pushes away the feet of the Shechinah, for the Holy One, blessed be He, said: “He and I cannot dwell together in the world.” If so, if one is not humble, he cannot judge an absolutely true judgment, for the Shechinah is not with him, and he will not be able to reach the correct halachic ruling, for seven things are hidden from people, and one of them is the depth of judgment.²⁰ Rashi explains: everyone errs in it.

Likewise, regarding David it is written: “And the L-rd was with him,”²¹ that the halacha is in agreement with him in every area.²² If one makes himself like a remnant, then he can judge an absolutely true judgment.

"ולגבורה", זה המתגבר על יצרו. מי שהוא ענו יכול להתגבר על יצרו, שהרי ענו"ה בגימטריא סמא"ל, ובענוה כופה אותו, ומי שאין לו ענוה הוא תחת ממשלת יצרו. "משיבי מלחמה" אלו שנושאים ונותנים במלחמתה של תורה, דאמרינו בפרק ה' דעירובין "לא בשמים הוא" לא תמצא במי שמגביה דעתו עליה וכו', אם משים אדם עצמו כערוגה שהפל דשים בה וכו'.

“And of valor”—this is one who triumphs over his evil inclination.” One who is humble can overcome his evil inclination, for ענו"ה [anavah] [“humility”] has the same Gematria, 131, as סמא"ל [Samael], the angel of death. Through humility, one subdues him, but one who lacks humility is under the dominion of his evil inclination.

“For those who repel attacks”—those that give and take [in their discussion of halacha] in the battle of [understanding] the Torah.” As it is said in the 5th chapter of tractate Eruvin: “It is not in Heaven,”²³ i.e., “it will not be found among those who exalt themselves over it, like the sea,”²⁴ but rather if one makes himself like a garden bed, which everyone tramples upon, etc.

¹⁹ Ps. 82:1.

²⁰ Pesachim 54b.

²¹ I Sam. 16:18.

²² Sanhedrin 93b.

²³ Deut. 30:12.

²⁴ Eruvin 55a.

"שְׁעָרָה" אלו תלמידי חכמים שמשפיעים ומעריבין בבתי כנסיות ובבתי מדרשות, והיינו דאיתא בספרי על פסוק "ואתן אותם ראשים עליכם" גכנס אחרון ויוצא ראשון כדי שיהיו מכובדים עליהם. והביאו רש"י בפרשה, אמנם הרמב"ם לא הביאו בהלכות תלמוד תורה כדיני כבוד רבו ותלמידים חכמים. ואם פן פשהם משפיעים קודם האחרים ומעריבים דהיינו שיוצאים באחרונה נמצא שהם עושים עצמם כשירים ובורחים מן הכבוד. ומי שדעתו שפלה אין תפלתו נמאסת שנגמר "לבגושבר ונדקה אלהים לא תבזה". ויובן נמי לפי זה הפל של "ולרוח משפט ליושב על-המשפט", ד"לרוח משפט" זה הדין דין אמת לאמתו וזה יהיה כשיש שם השכינה, וזהו "ליושב על-המשפט" פי "אלהים נצב בעדת-אל".

“ ‘At the gate’—to the Torah scholars who arrive early and stay late [at the darkened gates] of the synagogues and study halls”—This is like what is stated in the Sifrei²⁵ on the verse, “So I took your tribal leaders, wise and experienced men, and appointed them heads over you,”²⁶ that the leader should enter last and leave first, so that he may be honored by them. Rashi brings this in the parasha, i.e., on Deut. 1:15, however, the Rambam does not bring it in the Mishneh Torah, Laws of Torah Study, on the laws of honoring one’s teacher or Torah scholars. If so, when they come earlier than others, i.e., entering first, and when they leave later, meaning they are the last to leave, it turns out they make themselves like remnants, and flee from honor. One whose mind is lowly, his prayer is not despised, as it says in Sotah (5b) on the verse, “You will not despise a contrite and crushed heart.”²⁷

We will also understand by this the duplication of “and a spirit of judgment for the one who sits in judgment,” that “a spirit of judgment” is one who judges an absolutely true judgment, and this is when the Shechinah is there. This is the meaning of “for the one who sits in judgment,” for “G-d stands in the Divine assembly; among the Divine beings He pronounces judgment.”

* * *

²⁵ Sifrei Devarim 15:2, 15:3.

²⁶ Deut. 1:15.

²⁷ Ps. 51:17.